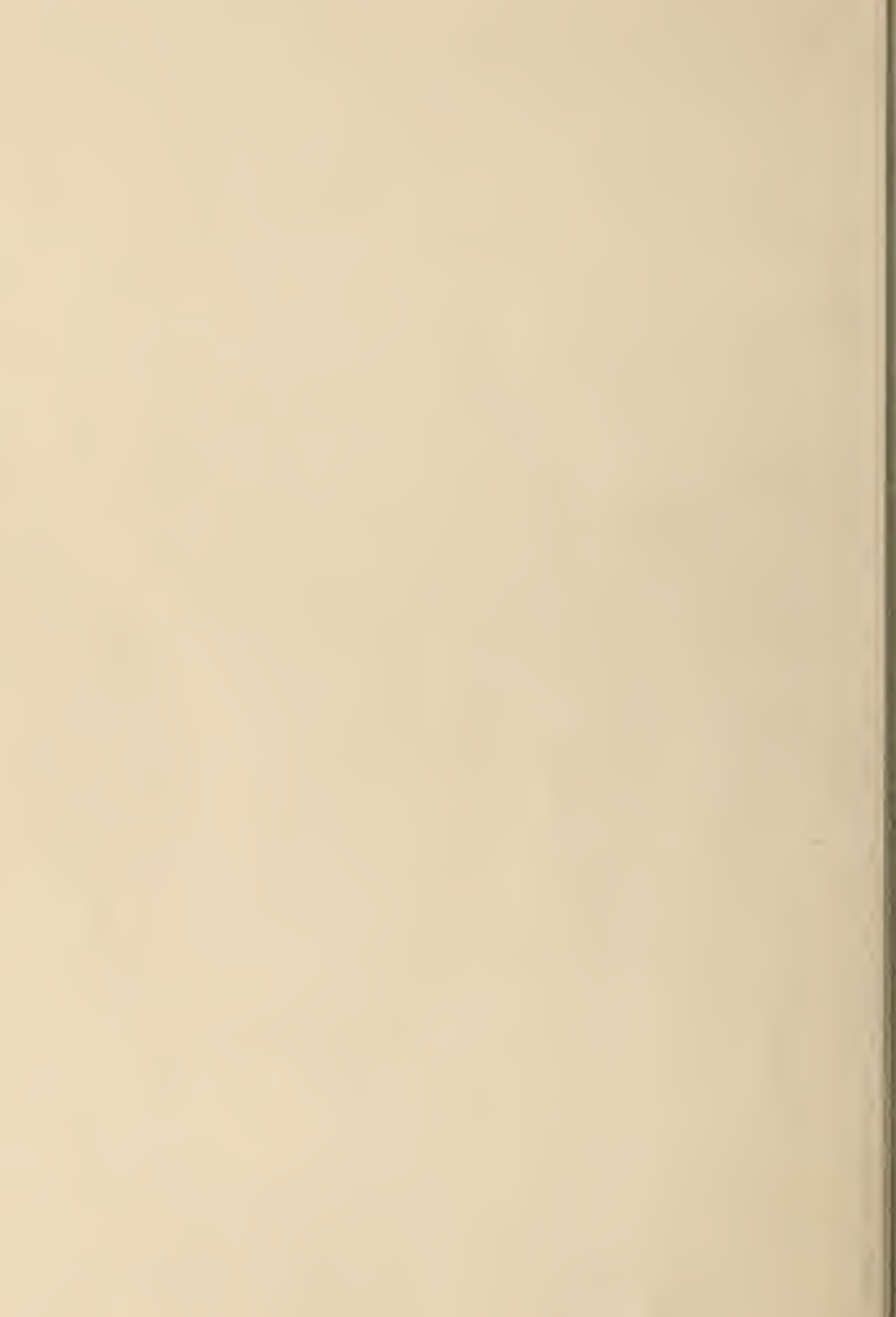


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The Outlook of Missions



VOLUME XXV

SEPTEMBER, 1933

NUMBER 8



"NAZARENE"

BY COL. H. STANLEY TODD

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United States and Canada

The World Situation

THE world situation as outlined in the Report of the Jerusalem Conference has been immeasurably aggravated by the economic depression of the last three and a half years. Individuals, families and local churches are under severe pressure through unemployment, reduced incomes and capital losses. Mission Boards have suffered grave reductions in income; missionaries in large numbers have been recalled from their labors; important institutions have been closed; native workers and leaders have been discharged. This is an hour of critical emergency for the missionary enterprise as a whole.

The Church and its God-given task ought to come *first* in Recovery and not last. The favorable signs of business recovery encourage the friends of Missions to stop the retreat here and now.

The United Foreign Missionary Campaign

FAITH unlimited; plans tremendous in scope and bearing are being invested in the coming campaign for foreign missions.

"Stadium seating twenty thousand engaged for Chicago's mass meeting."

"Grand Rapids leased Civic Auditorium."

"Kansas City plans two mass meetings; has taken Convention Hall, capacity ten thousand."

Word such as this, coming from the campaign areas, marks the United Foreign Missions Conferences of this Autumn as the Church's opportunity of no small dimensions.

Twenty-nine cities, covering sixteen States and the District of Columbia, will be visited by a speakers' team headed by Dr. E. Stanley Jones, author, missionary and "evangelist to the people of Asia." Dr. Herman Chen-en Liu, President of the University of Shanghai, China; Miss Lillian L. Picken, evangelist of India; Dr. Charles R. Watson, President of the American University of Cairo, Egypt; Bishop Logan H. Roots, Hankow, China, and Dr. Wu-Yi-Fang, President of Ginling College and Vice-President of the National Christian Council of China, are the missionary and national leaders who will be associated with Dr. Jones.

Opening in Worcester, Massachusetts, September 28-29, with the purpose "to co-operate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ; the wealth of resources for life in Him, and the call of God and the challenge of the present world situation," the meetings will follow in Boston, October 1-2; Portland, Maine, October 3-4; New Haven, October 5-6; Rochester, New York, October 8-9; *Cleveland*,* Ohio, October 10-11; *Columbus*, Ohio, October 12-13; *Detroit*, Michigan, October 15-16; *Toledo*, Ohio, October 17-18; Grand Rapids, Michigan, October 19-20; *Cincinnati*, Ohio, October 22-23; *Louisville*, Kentucky, October 24-25; *Pittsburgh*, Pennsylvania, October 26-27; *Greater New York*, October 29-November 3; *Chicago*, Illinois, November 5-10; *Milwaukee*, Wisconsin, November 12-13; Des Moines, Iowa, November 14-15; Sioux City, November 16-17; Omaha, Nebraska, November 19-20; Lincoln, Nebraska, November 21-22; Topeka, Kansas, November 23-24; Kansas City, Missouri, November 26-27; Wichita, Kansas, November 28-29; Oklahoma City, Oklahoma, November 30-December 1; St. Louis, Missouri, December 3-4; Springfield, Illinois, December 5-6; *Indianapolis*, Indiana, December 7-8; *Washington*, D. C., December 10-12; *Philadelphia*, Pa., December 13-15.

Through these conferences communities will find a deeper spiritual life; denominations the tremendous power behind a united Christian effort, and to individuals will be revealed the beauty of transformed lives through the work of foreign missions.

*In the cities which are printed in italics, the Reformed Church in the U. S. has a number of congregations. It is our hope that they will be well represented at the conferences.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

For the Lord is gracious, His mercy is everlasting; and His truth endureth from generation to generation. PSALM 100: 4.

May our daily task be consecrated to Thee,
that not only the fruit of our labor, but the
toil itself of hands and heart and brain, may be
used for Thy Kingdom.

HERBERT WELCH.

And His infinite sceptered hands that sway us
can bring
Me in dreams from the laugh of a child to the
song of a star;

On the laugh of a child I am borne to the joy
of the King.

—GEORGE WILLIAM RUSSELL ("A. E.").

Our Father, Thou hast given us the morning
light so sweet to our eyes; give us also, we
pray Thee, the morning blessing which shall fill
the whole day with its sweetness and beauty.

—CHARLES WOOD.

The petals droop but the grace will endure
Of living cloaks of brown and of green.
Not here where wind and life are so pure
Is room for doubt. My Lord, I have seen.

—RALPH CHENEY.

That's the wise thrush; he sings each song
twice over,
Lest you should think he never could recapture
The first fine careless rapture.

—ROBERT BROWNING.

It is still our desire to bring all men into an
acquaintance with Christ, to share with them all
that we possess in meeting the needs of their
lives, and to join them in bringing His spirit to
bear in all human relationships.

—JAMES H. FRANKLIN.

The future missionary of Christ will in a
very real sense be a creative personality with
an abiding and sustaining faith in the ultimate
triumph of the spirit of Christ in the world.

—ERNEST E. TUCK.

We must seek to remember that no mechanics
or institution, no matter how intelligently de-

vised, can be a substitute for life—the life
which is the fruit of the Spirit.

—KENNETH SCOTT LATOURETTE.

No more shall grief of mine the season wrong;
I hear the echoes through the mountains throng,
The winds come to me from the fields of sleep,
And all the earth is gay.

—WILLIAM WORDSWORTH.

Shall we not sit down together to find the
meaning of life and to bring out its fullness,
not because we know it, but because we can
hope to find it by united quest.

—CLELAND B. McAFEE.

Reverse cannot befall that fine prosperity
Whose sources are interior.

—EMILY DICKINSON.

May His Spirit help me to realize that in
seeing beauty I am seeing Him.

—HENRY DARLINGTON.

It would be well for us to learn the patience
of confidence in Him, to practice the stimulat-
ing belief that trials will end and ending will
be found to have contributed richly to the
character.

—VICTOR ALEXANDER RULE.

"The peak is high and flushed

At its highest with sunrise fire;

The peak is high and the stars are high,

But the thought of man is higher."

The birds in the hedges on either hand are
singing that we really lose nothing that is be-
hind by pressing bravely towards what lies
before. All the loveliness of the lane is ours,
even though we have nearly reached the end.

—F. W. BOREHAM.

The world is opened by prayer. What one
prays for is always accomplished. Prayer, at
the very least, uplifts the heart of the one who
prays, and develops high ideals in his mind.

—TOYOHICO KAGAWA.

The Prayer

G RANT, we beseech Thee, merciful Lord, to the faithful people pardon and peace, that they
may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ
our Lord. Amen.

—COMMON PRAYER.

The Outlook

VOLUME XXV

NUMBER 8

SEPTEMBER, 1933

of Missions



OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

"Nazarene" is Dedicated to Missions

"NAZARENE," famous painting of the Christ by Col. H. Stanley Todd, internationally known American portrait painter, has been committed by the artist, because of his deep interest in furthering Christian unity and missionary endeavor, to the "cause of Christian missions and extension of the Kingdom of God" throughout the world, it is announced by Dr. George F. Sutherland, chairman of the Missionary Education Movement.

The painting, which is reproduced on the cover of this issue, has given to thousands who have seen it a new appreciation of the Saviour, and has attracted international attention because of its powerful portrayal of the "Christ Triumphant" in contrast to traditional concepts of the "Man of Sorrows." It is now on exhibition at A Century of Progress, Chicago, auspices the Federal Council of Churches of Christ in America and the Missionary Education Movement. More than 15,000 people view it there daily in the Hall of Religion.

Participating in the recent dedication ceremonies in Chicago were the Rev. Dr. Herbert L. Willett, chairman, Midwest Committee of the Federal Council; Dr. Roy B. Guild, associate general secretary of the Federal Council, and Dr. Harrison Ray Anderson, pastor, Fourth Presbyterian Church, Chicago. Mr. Rufus C. Dawes, president, A Century of Progress, officially received the painting from Colonel Todd into the Hall of Religion on behalf of the Fair.

Leading clergymen of all faiths have acclaimed "Nazarene" a dynamic and inspiring portrayal of the 1933 Missionary

Education theme—"Christ in the Modern World." In response to thousands of letters from people in all walks of life, Colonel Todd has entrusted publication of "Nazarene" to the Missionary Education Movement, 150 Fifth Avenue, New York City, through whom reproductions are now available. It is the purpose of missionary leaders that this virile interpretation of the Master find its place in every American home, and every church and Sunday School throughout the nation, where, preaching to thousands of groping men and women, it may bring them in closer touch with Him who is the Father of all.

Commenting on the universal appeal which "Nazarene" has made both to laymen and clergymen, Dr. Sutherland says:

"Colonel Todd, in his remarkable conception of Christ, was moved by desire to portray the 'Christ Triumphant,' the virile Christ who cleansed the temple, attracted strong men and conquered death. That he has succeeded marvelously is the opinion of thousands who have seen the painting during recent months. In the artist's studio in Huntington, Long Island, 10,000 people viewed it following an Easter Dawn service there. Shown in leading New York churches, it compelled widespread attention on the part of public and press, and in the opinion of religious leaders who believe that in nearness to the Nazarene lies civilization's only hope, it is hoped that Todd's 'Nazarene' may serve to rally churches of all denominations around the personality of the Christ in a greater advance in Christian unity and missionary endeavor."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Board of Home Missions Holds Important Meeting

ON July 13th and 14th the Board of Home Missions held its semi-annual meeting at headquarters in Philadelphia. All the members except Dr. Josias Friedli were present. Mrs. E. W. Lentz represented the Woman's Missionary Society. At the very beginning of the meeting the Board faced up to its present financial situation. The Treasurer's report revealed the fact that during the first six months of the present year only \$58,241 was received on the apportionment as over against \$92,271 for the same period a year ago. Of this amount \$57,288 was paid out in salaries to the missionaries. The report also showed that in the Church Building Department \$6,521 was paid back by the Missions on their obligations to the Board as over against \$26,216 as of last year. Seventeen Church-building Funds, aggregating \$9,500 were enrolled during the half year period.

How to balance its budget for the next six months of the current year was one of the major questions which the Board had to face. The Finance Committee showed that at least \$115,000 was required during this period to meet the payroll, interest, and bank loans. The Board also owes the missionaries for back salaries \$129,000. This means that the missionaries are obliged to carry a large portion of the deficiency of the Church on the apportionment. If the full apportionment for the six months had been paid as the General Synod gave the Board to understand that it would, \$120,000 of the above amount could have been paid, and the missionaries would be paid practically in full.

Facing this deplorable situation the Board was obliged to take some drastic steps towards further reductions, although it had already made reductions of 47% over its expenditures as of 1929. It reduced the salaries of the Staff and office force by five percent, making a total cut of 15%, and put all its appropriations to

the missionaries on a six months basis, with very substantial reductions. The members of the Staff were reappointed for a period of six months.

The Board also instructed its Treasurer to make monthly remittances to the missionaries from such funds as are available, so that every missionary will receive at least some money each month. It is expected that by the end of the year the full amount of the appropriations on the reduced scale for the six months may be paid. The back salaries to the missionaries are to be paid by money raised by special effort throughout the Church, especially during November, and from the offerings on Home Mission Day.

The Directors of the Mortgage Redemption Plan reported that thus far \$131,000 had been subscribed, the total cash collections amounting to \$52,450, which includes \$17,209 subscribed by the missionaries in lieu of back salaries.

That the Church may know that the Board is putting forth every effort to reduce its expenditures, it needs to be stated that a reduction of one per cent interest on loans in two of the banks where the major obligations of the Board are held, has been accepted, and that a reduction of interest on a number of coupon bonds has been secured from the holders of these bonds, and some bonds have been converted into annuities.

The General Secretary reported that the Hungarian congregation at Johnstown, Pa., had gone to self-support May 1st; Rev. George Meininger resigned as Missionary at Herrick, S. D., beginning April 30th; Grace Church, Fort Wayne, Ind., was enrolled with an appropriation of \$1,000 per year, beginning July 1st, and Rev. B. E. Reemsnyder, the present pastor, was commissioned as the missionary. A joint arrangement with the Evangelical Synod of North America was made for the supply of the Dewey Avenue Mission in Rochester, N. Y., for one year.

A Special Committee was appointed to confer with representatives of the Boards of the Church and of the Woman's Missionary Society with a view of bringing about a more effective method of education and inspiration in the work of these agencies.

While there were many perplexing problems confronting the Board, the

financial situation was the most baffling, for unless the Church at large responds more liberally the work of Home Missions cannot go forward.

The Board and the Staff honored Dr. Charles E. Miller as President of the Board for twenty-five years by taking dinner together and by suitable felicitations by several of the members.

Waubeka in Ozaukee County, Wisconsin

THEODORE P. BOLLIGER

THE Waubeka Mission was enrolled six years ago. The history of this mission is unique among the missions in the Northwest; for it is the only Reformed congregation, of which I know, that owes its organization to a little group of Roman Catholic people. Sixty years ago the parish of St. John's erected a stone church in the little community of Waubeka. It was a modest and unassuming building, but fully answered the needs of the hamlet; furthermore, it was built with a solidity that promised to last for generations. But Waubeka grew very slowly, for it was two miles from the nearest railroad station; while the town on the railroad increased and flourished, and the Catholic parish there rapidly outstripped the modest field offered by Waubeka. Possibly the events which followed were quite inevitable; be that as it may, the edict went forth to close the church at Waubeka, to dissolve the parish of St. John's, and to unite that field with the larger parish at Fredonia. By order of the bishop of the diocese, the bell was removed, the altar was taken down, and the church was sold to the Waubeka Amusement Company, with the condition that it should never be sold to a Protestant denomination. When this became known a storm burst in that community. A member of the parish published a communication in the paper of a nearby town, from which I quote a few sentences, because they vividly show the feelings of a goodly portion of the Waubeka community. "A shock came to the parish members that has left them numb and stricken. Tears of sorrow were shed by the staunch members as had seldom been seen before. It was as though a death sentence had been pronounced upon them. Fifty years that house of

God has stood and the faithful went there to worship and pray. What a shame that some of these church members must live to see that dear, sacred place discarded, as a consequence of the vile and selfish actions of neighboring parties. In the face of the overwhelming sentiment to uphold the parish, the powers that be hemmed and hawed and maneuvered until in the presence of seven or eight members, it was voted to close the church. I defy any man, Catholic, or any other or no religion, to show me any justice in such actions." The storm of protest would not abate; for many in the parish



CHURCH AND CONGREGATION AT
WAUBEKA, WIS., AFTER BOTH
WERE "REFORMED"

were convinced that they had been unfairly treated, and began discussing the question as to whether it would not be better to turn to some church where such things could not happen. In the meanwhile the Waubeka Amusement Company was in a dilemma; for it was plain that the use of the former church for ordinary amusement purposes would also arouse the community against them, and must inevitably mean financial loss.

At that time Rev. William C. Zenk was pastor of the Campbellsport charge, about twenty-five miles from Waubeka; but he also supplied the Farmington congregation, which was located less than five miles from Waubeka. When Rev. Mr. Zenk heard that the Waubeka community had no church services nor a Sunday School, he decided that religious opportunities should be offered them. The first service was held in the Waubeka Singer Hall on September 15, 1925, with thirty adults present; a Sunday School also was started that day. This project had so strong an appeal to the professors at the Mission House that they agreed to make themselves responsible for conducting regular services. Prof. Alvin Grether had the general responsibility for the work and preached frequently, but among those who conducted one or more services, I also find the names of the entire theological faculty; namely, Doctors A. Krampe, Frank Grether, L. C. Hessert, J. Friedli, with Prof. W. C. Beckman of the College. A temporary organization was soon effected, and by the following spring, a petition was signed and submitted to Milwaukee Classis asking that a congregation should be organized and received by the Classis, with the name The Waubeka Community Church. These requests were promptly granted, and the organization was completed on May 9, 1926.

At the first service held in Waubeka by a minister of the Reformed Church, a little group of former members of the Catholic Church were present; others associated themselves with the new organization later on; these have loyally supported the church ever since, and some of them are among the most loyal and devoted members of the congregation at the present time.



REV. PAUL A. OLM AND FAMILY,
WAUBEKA, WIS.

During the first nine months, all the services were held in the Waubeka Singer Hall, but after the organization of a regular congregation the lack of a permanent church building was keenly felt. The Department of the Northwest, through its Church Erection Fund, had indeed already declared its readiness to buy the abandoned Catholic Church, but the Waubeka Amusement Company had agreed not to sell the building to a Protestant denomination; however, the Amusement Company was getting anxious to unload. Under these circumstances arrangements were made to have a neutral real estate agent from Milwaukee buy the Waubeka Church, and he in due time transferred the property to the Department of the Northwest, which is holding it in trust for the congregation. The Department of the Northwest also loaned the congregation \$400 to make some necessary repairs and alterations and secure needed furnishings, so that it could again be used for church purposes; for the good bishop had caused everything which was removable to be carted away. Extensive alterations and renovations have since been made by the congregation, so that the interior presents a really inviting appearance. The church

was once beautifully frescoed; though the tints and figures have become faded, nevertheless, the walls are still restful to look upon. To be sure, some Catholic symbols still appear upon the walls and in the stained glass of the windows, but I prefer that to the plainness of so many church walls upon which I have to look.

Three months after the Waubeka congregation had been organized, by the authority of the Milwaukee Classis, the Farmington congregation and the Waubeka congregation were united into one pastoral charge, and this new charge was enrolled as a mission. On September 26, 1926, the church building was ready for rededication as a Reformed Church, and five weeks later Rev. Paul A. Olm became the first pastor of the newly constituted Waubeka-Fillmore charge, which he has since served acceptably. When the first service was held in the newly acquired church there were no furnishings of any kind; a small table had to serve as a pulpit, folding chairs were the only seats, and the entire plant was in need of numerous repairs. But the little flock got busy. In addition to the loan given by the Church Erection Fund of the Department of the Northwest, the people themselves and the community nobly assisted, and when the work was completed, there was a new pulpit platform and pulpit in place, pews had replaced the folding chairs, paint and carpet had made the floors and aisles attractive, and the church was an inviting place to enter.

Various organizations have been called into being, and have become important agencies in the activities of the church. A Ladies' Aid Society of twenty-two members has been zealous in good works; the Young People's Society has an enrollment of thirty members and is a friendly force among the youth of the congregation and the entire community; the Sunday School now numbers about fifty scholars and possesses an adequate teaching force. The pastor reports "a slow but steady growth," and is proud of a scholar with six years of perfect attendance. The Young People's Choir and the small but faithful orchestra have been doing much to help in the musical portion of the program of the Sunday School and the church. Both the Reverend Mr. Olm and Mrs. Olm have freely sacrificed their strength and talents for the upbuilding of the mission at Waubeka.

At the fifth anniversary of the congregation, Rev. Mr. Olm read a historical sketch which he had prepared. He closed this sketch with the expression of a hope for the congregation and with a prayer, both of which I am persuaded, will be re-echoed gladly by the entire denomination: "It is our hope and prayer that as a congregation, we may work together, and launch out for greater things, by the grace of our Lord Jesus Christ. We rejoice that the Lord God has blessed us, and been with us, so that the Gospel of His grace has been preached to us, and that we have presented our lives a living sacrifice of thanksgiving unto Him."



SUNDAY SCHOOL OF WAUBEKA MISSION

Statement of the Board of Home Missions to the Classes

Dear Brethren:

Repeated statements during the year have been made to the various judicatories of the Church and through the Church papers and THE OUTLOOK OF MISSIONS, so that all our ministers and members are presumably fairly well acquainted with the present status of the work of the Board.

The Board faces many problems, but the financial one has given it the greatest concern. It seems most unfortunate that at a time when social and religious conditions in America demand supreme spiritual leadership, so much thought and effort should have to be expended along financial lines and so little on a constructive policy that alone can save our present day civilization. Most of the actions of the Board as well as of the judicatories of the Church are motivated by the exigencies of the times and not by a firm conviction of duty.

Necessity compels the Board to state that no new work has been undertaken for the last three years, no building enterprise has been projected except that at Pleasant Valley near Dayton, Ohio, for which the money needed is available. On the other hand, the Board has followed a drastic program of retrenchment. It has constrained Missions to go to self-support, before some felt themselves able to do so. It has discontinued several of its departments which had rendered most valuable service in the Church. It has made several reductions in the salaries of the staff and the office force and in the appropriations to the missionaries. In spite of all effort put forth to avert the situation, the Board now owes its missionaries about \$125,000 in back salaries. At its July meeting the Board fixed a new scale of appropriations for the remaining six months of the current year, and instructed the Treasurer to pay each month a pro rata share on each missionary's salary out of the funds available for that particular month, thus assuring each missionary of at least something for each month. These salary appropriations are paid out of the apportionment money received by the Board. The Classes will

therefore recognize how important it is that the full apportionment be paid as promptly as possible. Failure to do this entails great hardship on more than 200 missionaries and their families. The present receipts on the apportionment are not sufficient to pay the missionaries from month to month. For the first six months of the current year only \$58,000 was received on the apportionment, and of this amount \$57,000 went directly to the payment of missionaries' salaries.

How to pay the arrearages on salaries is another perplexing problem. The present rate of giving on the part of the Church would indicate long delay in the discharge of this obligation. But here is a debt which is due entirely to the failure of the Church to supply the money and the missionaries are bearing the greater part of the burden. The Board contemplates to draft into service its entire membership and staff, the missionaries, pastors and people of self-supporting churches, for an aggressive campaign during the month of November, with Home Mission Day on the second Sunday as the pivotal center, to enlist the full membership of the Church to raise \$125,000 to pay these long overdue salaries to the missionaries. The Board requests the Classes to take account of this fact and to secure the full-hearted cooperation of its ministers and members.

The Mortgage Redemption Plan which has been in operation during the course of a year has met with gratifying results. A total of about \$140,000 has been subscribed, which includes \$17,000 by the missionaries in lieu of back salaries. The Plan, by action of the Board, has been extended so as to assist mission Churches in the liquidation of their obligations to the Board. A number of our bond holders and several of the banks where we have heavy obligations have consented to a slight reduction of interest, so that about \$4,500 as an actual saving on interest charges has been effected.

There seems to be a disposition among a few Classes to apply their apportionment money for Home Missions directly to the payment of the salaries of the mis-

sionaries within their own bounds. No doubt, the spirit which prompts such procedure is sincere, but it is a short-sighted policy and ultimately is bound to defeat its own ends. It may be regarded as a temporary expediency, but it will eventually prove demoralizing to the general program of the Church and check the cultivation of the real missionary spirit of our people. It would be far better for the Classes to be regular in sending their Home Mission funds to the Board, thereby making it possible for the Board to pay its missionaries. The General Synod has committed the work of Home Missions to its Board of Home Missions, and expects that the Classes give this work their whole-hearted support.

The constructive service which the Board of Home Missions has rendered

the Church during all these years, the many congregations which it founded and fostered, the numerous and magnificent church buildings which it helped to erect and to finance, the \$1,500,000 which it has invested in church properties throughout this country, all bear testimony to the fact that the Board of Home Missions is an agency in the Church that merits the full-hearted cooperation and the generous support of the entire constituency of the Reformed Church.

Yours in Christ's Service,

CHARLES E. MILLER,

President.

CHARLES E. SCHAEFFER,

General Secretary.

August 4th, 1933.

Hungarians and the Reformed Church in the U. S.

(Address by Rev. Geza Takaro of New York at the Annual Session of the Pittsburgh Synod of the Reformed Church in the United States, at Homestead, Pa., May 16, 1933.)

(Continued from previous issue)

Twenty years later, in 1881, another Reformed minister came from Hungary, but he also failed. The Government, knowing the important part church life played in the lives of the Hungarian-Americans, thought that by depriving them of it, it could bring about their speedier return to Hungary. Thus, ministers were not sent to America—so it would not be easier for the people to settle here permanently. Eventually, a sympathetic and great-hearted minister of Pittsburgh, Dr. John H. Prugh (whose name is on one of the windows of this Church at Homestead), formed a Resolution in 1890, putting before the Meeting of the General Synod on behalf of the Committee on Home Missions, to the effect that negotiations be started with the Hungarian Church to send ministers to America. The Scotch Minister in Budapest, Rev. Andrew Moody, was instrumental in the sending of the first missionary in the service of the Reformed Church in the United States, and was assigned upon arrival, January 1, 1891, to Cleveland. Six months later, Pittsburgh also received a

Hungarian missionary, and it was here that the first Hungarian Church in the United States was erected. At the time of the Hungarian Millennial Exhibition in 1896, there were already six Hungarian congregations in America. Soon thereafter, a Hungarian Church Paper was started, the „Or-Ailló,” or “The Sentinel,” which was followed later by the “Reformátusok Lapja,” published weekly, for which the Board of Home Missions now assumes responsibility. In 1902 there were already 17 Hungarian-American ministers working in the same number of congregations.

However, a great set-back followed in 1904 because of the interference of the Reformed Church of Hungary. Eight ministers of these congregations seceded from the Reformed Church in the United States and formed a National Hungarian Reformed Church. From now on the policy was reversed by Hungary—by sending Hungarian ministers, they wanted to secure the return of the Hungarian-Americans to Hungary and acknowledged only those ministers under their direct

jurisdiction. In the meanwhile, Presbyterian churches and later other Christian denominations started work amongst the Hungarians in this country.

With the World War, the situation was utterly changed and the FOURTH PERIOD of the history of the Hungarians in this country began. In the spiritual torment of the war—these Hungarians trying to remain faithful to their adopted country and at the same time trembling for the fate of their native country, torn away from supporting sources and their administrative head—the progress of 15 years of national work in the Hungarian-American churches slumped. After the War, followed by two revolutions, the utter collapse of Hungary and the dismemberment of the country took place. Hundreds of thousands became homeless, expelled from the dismembered parts and the devaluation of their currency aggravated the conditions. It therefore came to pass that the Hungarian who had held as his motto:

"Extra Hungariam non est vita, si est vita non est ita," and whose national hymn-writer said—

"In the whole world outside of this country there is no place for Thee"—actually found half of the Hungarian population outside of the narrowly drawn frontiers of his native country, scattered all over the world as far as Australia where 70,000 Hungarians settled. The intention to return from the United States to Hungary soon died out and the heads of the families made efforts to bring to America the balance of the missing members. The Reformed Church of Hungary in its own struggles for life, became unable to continue to support her

American Churches. Therefore, the two delegates to the Meeting of the World Alliance of the Reformed Churches at Pittsburgh, 1921 (Prof. Alexis Boyer and Rev. G. Takaro), were instructed to transfer 28 congregations of the two Hungarian Classes to the Reformed Church in the United States with which these churches entered into organic union. From this time, very heavy burdens were put on the Reformed Church year by year. But the two Hungarian Classes in ten years grew into four, and in our Reformed Church in the United States today there are, including the 7 Hungarian churches in American Classes, 70 congregations (several self-supporting already) under the leadership of 55 ministers. The value of the property of these 70 congregations amounts to \$1,860,075; indebtedness, \$659,329. They contribute year by year for congregational and benevolent purposes nearly \$200,000. For the sake of comparison, it is worth while to state here that the rest of the Hungarian Reformed people are in the 38 Hungarian congregations of two Presbyterian Church denominations with 30 ministers, in the 14 congregations of the Independent Hungarian Church with 9 ministers, and in the four Hungarian congregations of the Reformed Church in America with three ministers. Besides, there are two more Hungarian Churches outside of denominations. The Hungarian Roman Catholics have 59 congregations, the Greek Catholics 13, the Baptists 48, and the Lutherans 14 congregations.

Therefore, the largest Hungarian Church in this country belongs to the Reformed Church in the United States.

(To be continued)

"I am glad to send a dollar to you. I love THE OUTLOOK OF MISSIONS. It is superior in every way."

MISS GRACE H. LOVE, Kansas City, Missouri.

"We all enjoy THE OUTLOOK OF MISSIONS and don't want to miss a number."

MRS. ANNA KROLL, Buffalo, N. Y.

Observations of the Treasurer

J. S. WISE

EACH day my mail contains several heart-rending appeals from our Missionaries, asking for part payments on their overdue salaries. It is nerve-racking and intolerable to refuse; but what can be done? The churches are not supplying the money with which to do it. The Board, through its officers, has been reducing the expenses and cutting down the salary appropriations for over three years; but even faster than it was possible to reduce the expense, the income has been shrinking. On the previous apportionment of approximately \$500,000.00, the churches paid the following percentages since 1929:—

In 1929.....	67%
" 1930.....	58%
" 1931.....	48%
" 1932.....	36%

For the first six months of this year, on General Synod's reduced apportionment of approximately \$350,000.00, only 16% has been paid. This represents a shrinkage of \$34,000.00 for the first half of 1933. I would be in despair if this enormous drop in receipts applied to our Board only, but the same results are experienced by the other three Boards as is shown by Kingdom Support under date of June 30, 1933.

The result of all this caused the Board at its July meeting to make further drastic cuts in its expenditures for the next six months. Others will write about this, so I will make no further reference to it, but from this point I will quote from the *Reformed Church Messenger* without expressing any opinion. That I will leave to you.

From the *Messenger* of July 13th, page 5—Should the Church Treasurers be Honest? "Our Church, with the consent of the pastor, has ordered that local expenses must be paid first, and that any balance will be sent for missions. Result: No balance."

From the *Messenger* of same date, page 11—Potomac Synod:—"It is the undivided opinion of your committee that the new and lower apportionment for

1933 must be paid in full to prevent the utter collapse of the missionary and benevolent work of our Church. It is not a question of what *ought* to be done; it is what *must* be done, not only to relieve our present staggering situation, but to save the day for our mission work. . . .

"We are now in the sixth month of our Church year. This is a most pitiable and serious situation. The prevailing policy at present seems to be to balance budgets by reducing. Budgets can be balanced by reducing and reducing until we have a zero on both sides of the ledger. Can this be the Church's idea of a balanced budget? . . .

"Today the Church is face to face with the problems of an inferiority complex. Because of the stress of the times it is easy to think that we have only a little or nothing for the Lord. In these times folks can excuse themselves with apparently a clear conscience. It is easy to say, 'We can't', and many folks can't because they think they can't. As pastors and elders it behooves us to do everything in our power to break down this inferiority complex which will, if allowed to continue, greatly handicap the struggle of righteousness against wrong, as well as retard the growth of the Kingdom of God."

Again from the *Messenger* of same date, page 16—General Synod Notes by the Stated Clerk:—"The Church will take courage and rejoice in knowing that on July 1 the *Contingent Fund Apportionment-in-full* for the calendar year 1933 had already been remitted to Treasurer Warner by 11 Classes; 4 Classes had also paid all deficits for previous years and 26 more had paid a considerable part of the Apportionment which will not be due in full until December 31, 1933.

"The constant friendly and sympathetic interest and loyalty on the part of pastors and consistories, Classical presidents, stated clerks and treasurers, in carrying to completion the legislation and the decisions of the several judicatories of

the Church is worthy of high appreciation in the face of many present-day evidences of apathy, fear, anxiety and spiritual paralysis."

Leaving the *Messenger*, I quote the following from the Minutes of General Synod, page 187:—

Item 1. "That the General Synod hereby expresses its appreciation of the Board of Home Missions, its Executive Secretary and the staff of workers in their effort to carry on the work of our Church, in the face of tremendous odds,

and that we pledge to them our confidence and support for the coming triennium."

Item 2. "That we commend the Board for its determination to balance the budget even though, for the time being, it means retrenchment."

Item 4. "That Classes be urged, through their Missionary and Stewardship Committees, to keep all the needs of the Board before congregations and that they redouble their efforts to procure the payment of the apportionment in full."

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Civilian Conservation Corps

ON June 14th a letter was mailed to Robert Fechner, Director of Emergency Conservation Work, Washington, D. C., signed by Ellen Starr Brinton, Field Secretary of the Women's International League, protesting on behalf of the League the using of army officers to train members of the Civilian Conservation Corps in citizenship.

The letter expresses the whole-hearted approval given by the League to the conservation project, and praises this "new method of handling human beings and redignifying labor."

Objection, however, is forcibly expressed to the use of army officers, to the number of 6,000, who have been transferred to the Civilian Conservation Corps, ostensibly to direct civilian activities in which they are not interested and for which they have no preparation. The letter states that West Point officers and army men have been given charge of leisure hour activities, and that army chaplains have supervision over the religious life of the camps. The letter protests that the main job of army officers is to teach men to shoot straight and use the layout effectively, that the type of citizenship taught by army officers has been "militarism," quoting a captain of one of the camps as having said: "I have had sixteen years of army training. I know nothing else. How can you expect me to change over night to thinking in other channels and use other ideas."

The letter suggests the use of army engineers who have been trained in medicine, housing, sanitation and feeding until properly trained supervisors from civil life can be found, many of whom are now in the army of the unemployed. The question is asked why all leisure hour activities should not be placed in the hands of trained civilians experienced in social work, personnel work, employment or Y. M. C. A. management, of whom plenty are available,—high-grade men, now out of work.

The director is urged to look forward to the time when these boys are to be discharged, with the thought in mind that the main task of the executives at these reforestation camps should be to refit the vast number of unemployed for a new start in life. They must come back to the new situation, which the President is working hard to create, better men because of their experiences in the Civilian Conservation Corps.

The hope is expressed in the conclusion of the letter that the Department of Emergency Conservation Work might widen its scope, and, on a permanent basis, develop into a constructive force that will prove of lasting benefit to the whole country by dealing with boys and girls as well as older men and women who are not on relief but have (and doubtless will continue to have when times improve) permanently increased leisure hours that should be utilized in the interest of a better life.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The True Light for Every Man

THE first spoken word of God on record is, "Let there be *light*, and there was light." All natural light comes from the sun. The moon and the planets shine only by reflection. Light is one of the indispensable blessings in the natural world. It is the panacea for all human ills—the elixir of life.

Another light illumines the pages of sacred history. It is the Sun of Righteousness. We read, "Unto you that fear my name the Sun of Righteousness shall arise with healing in His wings."

As there is a gradual rising of the natural sun, so with the appearance of the spiritual sun. The earliest dawn of the divine light may be seen in the Garden of Eden, when God promised deliverance to sinful man; then it was told by seers and prophets, and at last in the fullness of time, this Light became incarnate in the person of Jesus Christ. "In Him was life, and the life was the light of men." From the lips of the life-and-light-giving Source we have the blessed assurance, "As long as I am in the world, I am the light of the world."

All spiritual light comes from the Sun of Righteousness. We cannot get this light from any other source. "That was the *true light* which lighteth every man that cometh into the world."

When Jesus dwelt on the earth, for the first time in history, and I may add for all time to come, the true light was shining. His followers saw "the light of the knowledge of the glory of God in the face of Jesus Christ." They knew in whom they believed, and they bore witness of "the true light." In spite of the enemies of Christ, who thought they had put an end to the influence of the Saviour of men, and who tried to kill the lamp-bearers and break their lamps, the light still shineth. The result has been that the flames of truth are burning more brightly from age to age, and myriads of other

lamps are being kindled. The Apostles of Light are holding the Torch of Truth in the midst of adverse conditions. All this has been no hindrance to dampen their ardor or check the spread of the Gospel. Nay, rather did they help to forward it. The blood of the martyrs is still the seal of their fidelity to a holy cause.

Jesus Christ is the greatest force in the world today. He is inspiring more men and women with deeper devotion and more heroic endeavor than any other man that has ever lived. He is the only perfect life humanity has ever seen. He taught men the precepts of heaven by the practices of His own life. Jesus lives on in the currents of history. His influence pervades the nations and conquers hearts.

When doubts and fears cast their shadows athwart our pathway, we do well to remember the words of the Saviour: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Only the Son of God could say that truthfully. He is the light that came from heaven to earth and giveth light to all who follow Him. He has brought life and immortality to light through the Gospel. He is the sum and substance of all we can know about the Way, the Truth, and the Life. The only hand that can withdraw the veil from the face of the future for us, is the hand that was nailed to the Cross. The only voice that has spoken to us out of heaven in accents of love and mercy, is the voice of the incarnate Christ. The only heart that beats in tender sympathy with us is the spotless heart of the Son of Man. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

At times when we become discouraged with our efforts in the work of Foreign Missions we should take time to study the reports of the Board and find out what

progress has really been made. Recently I had occasion to look over the Triennial Report of the Board of Foreign Missions for 1887 to 1890. This period of time includes my election as a member and Secretary of the Board. I was surprised to find how few were the statistics of our Japan Mission. Then we had only four married and three single missionaries in Japan. The foundations were being laid for our two schools at Sendai, now North Japan College and Miyagi College. In those years there was considerable native opposition to Christianity and other obstacles in the way. The evangelistic work already gave promise of success, but the workers were few. The contributions for Foreign Missions from our entire Church during these years amounted to \$53,443.40.

Today our Church has Missions in Japan, China and Mesopotamia. There is a property valuation of about \$2,175,000. There are 85 American missionaries and 430 native workers in our Missions. The students in all our schools number about 2,800. There is a Christian constituency of about 17,000. In the hospitals and dispensaries there were

treated 4,210 patients in a single year. The income from our entire Church for the three years from 1930 to 1932 amounted to \$1,031,216.30.

It may be of interest to our readers to know how this big amount was spent. The Board sent to Japan \$720,468, and to China \$214,654, and to Mesopotamia \$66,162. The Home Department in these three years cost \$99,737. This amount does not include the amount of interest paid on loans, viz. \$58,161. Is this not a record to be proud of? And should it not inspire us to attempt to do still larger things for God?

Have you ever thought of the rich blessings that have come to us because of our gifts and prayers for the sending of missionaries with the glad tidings of good will and peace to the ends of the earth? It is my sincere conviction that the Christians in far distant lands have been to our Reformed Church a great blessing. While the missionary is leading souls to Christ across the sea, he is bringing the Church at home nearer to the heart of God. He is the arm of the Church by which it reaches out and embraces the people in the remote corners of the world.

Arrivals and Departures

Japan Mission

Rev. and Mrs. Frank L. Fesperman and children, James and Camilla, sailed from San Francisco on the S. S. President Coolidge on September 8.

Dr. Kate I. Hansen and Miss Lydia A. Lindsey have returned on furlough. They arrived in New York on the American Merchant Line on August 8.

Mr. Bertrand Kriete, Miss Margaret Kriete, Mr. David Nicodenus and Mr. Harold Zaugg have come to America to enter college this fall.

Mr. Charles M. LeGalley is expected to arrive in New York on the S. S. Bremen on September 15 for his first furlough.

Dr. Christopher Noss is planning to return to Japan on the S. S. Asama Maru, sailing from San Francisco on October 3.

China Mission

Mrs. Edwin A. Beck, accompanied by her son, John, newly elected missionary,

and her younger children, Robert and Mary, left for Shanghai on August 12 on the S. S. President Jefferson.

Miss Helen E. Brown, missionary under appointment to China, will leave for the Peiping Language School on the S. S. President Jackson, sailing from Seattle on September 16.

Rev. and Mrs. George R. Snyder sailed from Seattle on August 12. They expect to spend a few days in Japan before continuing their journey to China.

Mesopotamia

Rev. and Mrs. F. Nelsen Schlegel, of the American School for Boys at Baghdad, with their infant daughter, Verna Evangeline, left Beirut, Syria, for the homeland on August 15.

Miss Effie M. Hense, who has been our representative in the Girls' School at Baghdad, is returning to America on the S. S. Exochorda, due at New York on October 4.



YCHOW EVANGELISTS ATTENDING INSTITUTE
Missionary Sterling W. Whitener is standing on the left in the back row.

News Culled from Shenchow Station Quarterly Reports

Spring, 1933

THE only missionary on the staff of Eastview Boys' School, Rev. J. Frank Bucher, is leaving on furlough. Since no laborer is being sent forth for this particular work, it will likely be necessary for some one of our already depleted number of workers to fill the vacancy.

Two students are recommended for scholarships to Yale Senior Middle School. One of these students is the son of a former evangelist, now deceased.

An inspector from the Provincial Educational Bureau, who studied some years in the United States, visited Eastview and Chenteh Schools recently.

Chenteh Girls' School is requesting permission from the Provincial Bureau to open junior middle school work in the fall term. Of the 101 students enrolled during the school year 90 are still continuing their studies.

General Evangelistic Work reports that lumber has been purchased to build the Chi Ping Chapel and building operations will commence when funds are collected for the purpose. In the Yung-sui-Paotsing field, Sui-Pao congregation, four adults and one child received baptism. The West Hunan District Association of the Church of Christ in China held its annual meeting with the Sui-Pao

congregation to the benefit of both parties.

At one of the children's meetings, held by the Women's Evangelistic group, a little five-year-old learned to recognize a few Chinese characters; his mother was so pleased with her small son's accomplishment that she, too, started to come to meetings. *A little child can still lead them.*

The Needle Work Guild gave a ten dollar contribution to help one of the outstation groups in the Sui-Pao field to secure a better place of worship.

Abounding Grace Hospital reports 438 persons vaccinated against small-pox during the early months of this year as compared to 238 in 1931, though the cost increased three-fold. Hospital Day was observed by displaying health posters during dispensary hours and tea was served to induce the patients to sit and listen to health talks. Rules of health were written on the backs of used greeting cards from America and distributed to those in attendance. Health Week was observed in much the same manner at the city chapels and one outstation chapel. The congregational offerings on May 12th throughout the Shenchow Field were designated for Medical Work.

A Western-trained Chinese doctor is coming in June to take charge of our

medical work. He is a graduate of Mukden Medical College and has promised to stay with us one year, as he hopes conditions in the North will have improved by

that time so he can return to his home and family there.

A. KATHARINE ZIERDT,
Secretary Shenchow Station.

North Japan College Enrolls Largest Number in its History

ONE more year has been added to the history of the Christian school for young men established in Sendai by Dr. William E. Hoy and Rev. Masayoshi Oshikawa forty-seven years ago. The year has not been marked by any very special events. The work went on in a normal way, teachers and students carrying on their work with regularity and faithfulness.

The religious work went on regularly in the form of Bible teaching in all the classes of Middle School and College, Christian Endeavor and Y. M. C. A. activities, various group meetings, and personal work. Also occasional addresses were given by visiting speakers, and in November Professor Takeo Iwahashi, the blind religious leader of Japan, was invited to hold a series of meetings in the school. The meetings were deeply impressive and led many to a decision for Christ and the Christian life. The services of the College Church went on with interest throughout the year under the pastorate of Rev. Y. Akaishi, the new Rahausser Memorial Church being increasingly appreciated.

The number of baptisms throughout the year was 26 in the Middle School and 4 in the College.

The Seminary has had a good year. The curriculum and teaching have been improved, and the interest of the students has deepened. Special lectures were given on rural evangelism. The students are very active in Sunday School work and other practical activities. During last summer vacation a summer school for pastors was held, of which many took advantage.

At the annual commencement held in March, 99 graduated from the Middle School, 58 from the College and 1 from the Seminary. Among the 99 Middle School graduates 35 were Christians, and among the 58 College graduates 17 were Christians.

The alumni of the institution are growing in prominence and influence. First of all they are manning the bulk of the evangelistic work in North Japan. Three are members of Parliament. Several are prominent in the scientific world. One is a famous inventor. A number are prominent in colonization work. A large number are scattered over North Japan as teachers in secondary schools. A considerable number are employed in the large business firms in Tokyo. The banks and government offices of Sendai have a large and growing proportion of North Japan College men.

There is also a growing interest on the part of the alumni in their alma mater. Last year the Alumni Association appointed a part time secretary, who has been very active in awakening interest and in getting branch alumni associations organized. Preparation is now under way for the celebration on a large scale of the Fiftieth Anniversary of the institution, working for a largely increased endowment fund being part of the program.

The new school year has begun with unusual encouragement and momentum. The reputation of the institution is rising and the pressure for entrance is becoming increasingly great. In spite of business depression the number of applicants for admission was larger, and the quality of those received was decidedly better than last year. In the College the number received into the Literary and Normal Courses was decreased, because of lessening prospect of employment after graduation, and the number received into the Commercial Course was doubled.

The number of students at the beginning of this new school year stands at 588 in the Middle School, 359 in the College, and 34 in the Seminary, making a total of 981, *the largest number thus far in the history of the institution.*

In the midst of much anxiety, both on the part of those responsible for the school here, and on the part of those who have labored and agonized for supplying the necessary funds from the home land, this is where we stand at the close of the

past school year and the beginning of the new one. We have profound reason to *thank God*, and to *go forward in faith*.

D. B. SCHNEDER, *President*.

May, 1933.

Another Successful Year for Miyagi College

IN times like these when nationalism is consciously cultivated, the contributions of the other nations are not likely to be appreciated, but our school has lost nothing of its popularity. The number and quality of applications for entrance into our classes were satisfactory. In the

High School we took in really more than our limited classroom space permits, and in the Home Economics Department we took in *one of the largest classes on record*. In the other college departments, the enrollment was about average. This proved to us what a high place our school



MISS MARY E. HOFFMAN AND SENIORS IN THE HOME ECONOMICS DEPARTMENT
OF MIYAGI COLLEGE, SENDAI, JAPAN

occupies in the affections and good will of this community. We began the year with an enrollment of 228, which by the end of the year was reduced to 221 largely by transfer to other schools, but in a few cases also due to the difficulty of continuing education expenses for girls in this time of depression. The College

began the year with an enrollment of 149, and closed with an enrollment of 130. * * * In this time of financial depression and keen competition for students both in the High School, and more recently in the College because of the rapid development and intensive campaign of the Government College in Sendai, we consider this record very gratifying.

One of the happiest events of the past year was the celebration of the twenty-fifth anniversary of three of our faculty members, the Misses Harada, Hansen and Lindsey, on December 9th, 1932. On this occasion the entire school, many members of the Sendai branch of the Alumnae Association, and also a representative of the Tokyo branch of the Association testified in a congratulatory meeting held in our Chapel to their appreciation of the long years of service which these three teachers have rendered to the school, and also to the affection in which they have been held by successive generations of students. Words are inadequate to express the obligation which the school and the whole Reformed Church must feel to these gifted women, for the precious gift of their lives. During these years they have lived only for the school. This has been their life.

The qualities of Miss Hansen and Miss Lindsey, and their years of sacrifice are so well known to you all that it is not necessary to dwell upon them here. But perhaps the gifts and sacrifices of Miss Harada are not so well known. Miss Kotoji Harada is a graduate of Miyagi College in the class of 1900. After spending three years as secretary to the Principal and three years in Miss Tsuda's school in Tokyo, in advanced English Courses, she returned to her Alma Mater as a teacher of English. She considered it a great honor to be called back as a teacher, and since October, 1906, Miyagi College has been her first love. She has endeared herself to succeeding generations of students, and it is most natural that she should be directing the operations of the Alumnae Association of the school these many years. Her keen interest has sharpened her memory, so that she can remember the name and address of every girl who has graduated from the school, and she carries on an extensive correspondence with them. It is difficult to estimate the influence of her fine Christian character upon the girls of Miyagi College throughout these years. Generous gifts were given to all three teachers to which contributions were made by all

the students and teachers of the school, and practically all of the alumnae.

Religious Life of the School

We are most grateful that our school continues to make a priceless contribution to the religious life of both faculty and students. As has been the case for a number of years, all the graduates in the Music and Bible Departments were baptized Christians. In the English Department all the graduates but one were baptized Christians. In the Home Economics Department, however, there were only four out of the fourteen graduates. Thirty-two of the forty-seven graduates of the High School, 70% were baptized Christians at the time of their graduation. We think you will find that this is an unusually high percentage.

Such results are not obtained without a definite policy on the part of the school. The required Bible Study is definitely related to the problems of life, and the girls are given opportunity to discuss their individual problems, both in classroom and in private consultations with the teacher. For instance, one Bible teacher kept her noon hour open for private conversations with the girls in problems which were troubling them.

Then, too, our evangelistic campaign last year was unusually successful. Co-operating with the Tohoku Gakuin, we had realized a long cherished desire to have Prof. Iwahashi, of Kwansai Gakuin, as our leader. Dr. Iwahashi is a man who lost his sight while a student in High School, just about the age of our girls. By faith, hard work and ability he has made his way to his present position. It is not surprising that he captivated the interest of our students. This led to the baptism of many of our girls. It also led to some definite work for the blind, that is, the preparation of religious books in Braille script, which certain members of our group have been sending at regular intervals to Dr. Iwahashi. The voluntary individual work of the students was particularly impressive in the High School graduating class. They had frequent volunteer prayer meetings, and their farewell meeting resolved itself into

a prayer meeting at which every member of the class led in audible prayer, even including those who do not yet call themselves Christian, and a resolve to have a monthly prayer meeting at the Faust Hall, which they have kept up to date.

The work of the Y. W. C. A. was also very successfully carried out through the year. This has created a healthy, normal, Christian attitude toward all their problems, which is the object of a school like ours.

Facing the Future

In these days of rethinking of missions, we have spent many long hours trying to understand something of how we should face the future. As has been brought out in both the educational and general report, education in Japan is face to face with a crisis. The competition with both government and endowed private schools becomes yearly more keen, and the requirements of the department of education and of the public as well become yearly more difficult to meet. We are in great need of improving our equipment. Our High School building is inadequate, our dormitory facilities are not what they

should be for efficient work, and our lack of a chapel, as we have frequently pointed out, makes it impossible for us properly to represent our work to the public.

In spite of these imperfections, we are gratified at the place we occupy in the affections of the Sendai and the Tohoku public. The demand for our graduates, especially of our Music Department, has proved to us again that we are filling a real need of the Christian schools throughout Japan. This year's graduates are widely scattered, two in St. Margaret's (Episcopal) school in Tokyo, one in Shizuoka (Canadian Methodist), one in Kyoto Poole (Episcopal), and one in distant Kyushu. We also continue to receive good reports of our former graduates who are upholding the reputation of Miyagi, both as English and as Music Teachers.

We are looking forward with hope to the celebration of our Fiftieth Anniversary in 1936, and trust that by that time the financial situation in our Board will have improved to such an extent, that we may see the concrete realization in buildings of our dreams of many years.

CARL D. KRIETE, *President.*

At the Biennial Meeting of the National Christian Council of China

DR. C. Y. CHENG

Another Milestone

AT the kind invitation of the Methodist Episcopal Mission, South, the Biennial Meeting of the National Christian Council was held in the Mission compound in the little city of Sungkiang about one hour's railway journey from Shanghai, from May 3-11, 1933. The fine weather and beautiful environment contributed not a little to the success of this national assembly. The attendance of this meeting was somewhat smaller than on former occasions. There were present 67 regular and coopted members with a total of 94 including special visitors and the Council's staff. This body of men and women represented 19 Church bodies and other Christian organizations coming from no fewer than 14 provinces. For a whole week some in-

tensive study was made of some of the most urgent problems confronting the Christian Church in China at the present time and there was, in an unusual degree, the *spirit of harmony* and *oneness of heart* which was indeed very inspiring. More than ever the seriousness of the situation and the sense of responsibility were realized. All were in dead earnest in tackling some of the exceedingly difficult problems that are threatening the future of the Christian Movement in China. The conference marked another milestone in the development of corporate thinking and planning in the Christian enterprise. While the delegates represented different denominational backgrounds and local environments, it was felt that if the Christian Movement in China is to make much headway it was absolutely essential that we be able to

pool not only our ideas and views but also our resources and plans. We have come away from this representative gathering feeling *more heartened* and *assured* in regard to the future of the Christian task in the Orient in spite of adverse circumstances.

Thing As They Are

The conference had for its background the present critical situation that is affecting both the nation as well as the Church. The *crisis* was regarded not merely as a time of distress and depression but also as a *challenge* and an *opportunity* to *move forward*. More than once it was pointed out that the term "Wei Chi" the Chinese equivalent of "Crisis," is very significant. It means "Danger and Opportunity." This certainly is the spirit in which to meet the present situation. We should not, on the one hand, be blindly optimistic, ignoring the seriousness of the situation, while, on the other hand, we must frankly and boldly face our problems squarely, not to evade but to overcome them.

A good part of the time of the meeting was spent in considering the present crisis in its effect both on the nation and the Church. Several strong speeches were made first on the national crisis and then on the crisis affecting the Christian Movement. Naturally, the Japanese invasion into the northeastern part of China was dealt with and declared to be one of the greatest calamities that has fallen upon the Chinese nation. This cuts deep into the heart and soul of the Chinese people. But it was also pointed out that the national crisis is by no means limited to the foreign invasion upon Chinese soil, distressing as such an invasion is. The disunity amongst the political leaders of the country, civil strife among various war-lords, famine and flood and other calamities that have fallen upon the innocent people in many parts of the country; above all, the corruption and selfishness that have prevailed amongst the people of the nation were also frankly and courageously pointed out. It was declared that probably selfishness was the root of all evils which was preventing the nation

from standing upon its own feet and putting its house in order.

Passing from the national disasters there was also a frank facing of the problems that are confronting the Christian Movement. These have made the immediate work of the Church exceedingly difficult indeed. The world economic depression has greatly decreased the financial resources of Mission boards in Europe and America. This in turn is greatly affecting the work in China, as up to the present the majority of the Chinese Churches are still dependent upon the financial backing of their fellow Christians of the West. Probably *less than one-third* of the Churches in China, of which there are over ten thousand in all, are able to support themselves financially. Under these circumstances such a sudden drop in financial assistance from abroad is creating confusion and bewilderment among not a few Churches in China at the present time.

Furthermore, while the Christian Movement in China is not now meeting with open opposition, as a few years ago, to the extent that work has had to be discontinued or suspended, yet there are steadily growing influences undermining the work and the position of the Christian Church. At least in the mind of many non-Christian Chinese, especially among the better educated classes, religion is not so much disproved as quietly displaced, while more materialistic conceptions of life gradually take its place. The Anti-God Movement in Soviet Russia plays no small part in helping to foster this atheistic tendency that is prevailing throughout the world today, especially amongst the younger generation. This is not less so in China. Many Christian people do not see clearly what is the permanent place of the Christian Church in the life of the Chinese nation and what is the definite program of the Christian enterprise in the days to come.

Economic depression and religious confusion have made the Church situation in China today difficult indeed. We fear the weakness of the nation has its counterpart in the Church. We lament and deplore the disunity of the Chinese

nation but we cannot say that the Christian Church is very much better, for amongst Christian people there is still dissension, jealousy and a hostile attitude towards one another. How can we preach unity to the non-Christian world when we ourselves are so divided? It seemed to members of the Biennial Meeting that distressing as these facts are we must not try to ignore or belittle them but must humbly confess our sins and repent of our ways before Almighty God. At Sungkiang there was such a bold facing of things as they are. This formed the background for considering the future task that lies ahead of us.

Tracing the Rainbow Through the Rain

It would not have been true if this had been the only view of the picture. It would have been ungrateful on our part if we had not realized that in spite of our failures God has not left the world without His witnesses. In the midst of very trying circumstances one could clearly see the guiding hand of God leading His people onward and forward. We could definitely praise God for what He has done for His people both in the nation and in the Church, between the recent Biennial Meeting and the preceding one. Amidst much distress and suffering, constructive work has been steadily growing

in not a few centers in the country. Our hearts were heartened when we thought of such activities as those of the National Association of the Mass Education Movement at Tingsien in Hopei; or the Rural Reconstruction Work at Tsouping in Shantung; or the great educational center of Nankai in Tientsin; or the work of the Anti-Opium Association trying to eradicate a great curse from China amid strong opposition from important quarters; or when we thought of the literally hundreds of the special evangelistic campaigns that have been conducted throughout the country and hundreds of evangelistic bands and Bible classes that have been formed as a direct result of these activities; or when we thought of the amalgamation of the Bible Societies into one organization; or of the coming together of four or five more Church bodies into the Church of Christ in China; or the countless number of individual Christian men and women who in their particular sphere of work are doing their bit for the extension of God's Kingdom. Indeed, we have more reasons than one to be grateful to God for what He has done for His people notwithstanding the trying circumstances that seem to have overshadowed the work. We should indeed rejoice for such signs of life. When there is life there is bound to be growth.

Missionary Nugent Gives a Glimpse of Newspaper Evangelism in Japan

308 Shinchiku Higashi Dori,
Yamagata, July 4, 1933.

Dear Dr. Bartholomew:

I have often wanted to write a letter of this kind so that the churches of Juniata Classis might have a better idea of the place where we are living and the people among whom we are working, as well as the nature of the work we are trying to do. But it is easier to have a good intention like that than to carry it out. For instance, a letter was prepared some months ago, but at that time the duplicating machinery broke down. It is impossible, of course, to tell the whole story in a letter; but I should like to pick out one line of work in which you might be

interested and tell you a few things about that.

This line of work is usually known as Newspaper Evangelism, because the first step in the process is that of publishing Christian messages in the newspapers, together with an invitation to all who are interested to write for further information about the Christian Faith. It might more accurately go by the name of Correspondence Evangelism; for, after the newspaper has performed its service of attracting the inquirer, we are just ready to begin our work with him through correspondence.

The Yamagata organization for this line of work is called the Ei Sei Kwan which, literally translated, means "Eternal

Life Hall." The organization was formed at a meeting of the pastors of this prefecture in November, 1930. The pastors assumed responsibility for the evangelistic work involved, and four representatives were chosen to act as a committee: One from the South, one from the North, and one from the middle section of the prefecture, in addition to myself. I was requested to act as executive secretary, with the central office in my home; and my secretary, Mr. Kwanto, at my request, was officially appointed to attend to the details of the office work. It is his business to attend to the weekly publications in the newspapers, to read and reply to the applications of inquirers, and to report to the local pastor the names of promising inquirers within easy travel range of his church. Further responsibility for such inquirers rests with the pastor.

That will give you an idea of the nature of the organization. I should like to tell you about one of its many lines of work with the inquirers—the circulating library. This library was in the original prospectus of the organization, but it was some time before we had anything that really looked like a library. Our budget for the first year permitted the purchase of only seven books. One enterprising young inquirer, a post-office clerk in a country village, read them all before the year was out and then wrote that he was sorry he couldn't renew his subscription; but he had exhausted the library and it wasn't any use to do so. But a pleasant surprise was in store for us. Early in 1932 a gift came from the Women's Bible Class of Mt. Pleasant, Penna. It was a memorial gift in honor of their teacher who had died a short time before—Mr. Charles A. Gaul, Mrs. Nugent's father—and the gift amounted to \$100.00. The Japanese Yen had already severed its connection with the gold standard, and American dollars were worth enough to make this gift look pretty big. It amounted to Yen 283.69. After careful thought we decided to place this money at the disposal of the circulating library. The gift was received with gratitude, and the library is now called The C. A. Gaul Memorial Library. Our friend, the Post Office clerk, has renewed his subscription, and we will probably be able to keep at

least a few books ahead of him from this time on.

One of the members of the library is Minota Hideo, living in a lonely little village in the mountains about seven miles from Yamagata. We had sent him a book called "Anshitsu no Osha" (King of the Dark Room), written by Dr. Iwahashi, Japan's blind Christian philosopher. Let me quote from the letter which he wrote about this book.

"Thank you for sending me Iwahashi's book, 'The King of the Dark Room.' I am now returning it. This is a very interesting book and I have read it three times from beginning to end. The best parts of it I have read over and over again, I do not know how often. And as I read it I felt as if I were speaking directly with the author, and as if I were receiving from him without restraint correction for the errors of my life. That one with the physical handicaps of the author can taste such a wealth of spiritual blessing, unknown to the well and strong—this is the love of God, this is the fruit of prayer. We who have bodies that are well and strong, we who live in the light of day, are persuaded by him through his book that we must care for the health not only of our bodies but of our souls as well."

One inquirer, living in the country near Shinjo, wrote that her father was confined in the Yamagata prison. She asked for a suitable Christian booklet to send to comfort and help him. On visiting the prison, being a foreigner, I was refused contact with the prisoner, but my secretary was admitted and had a talk with him. The daughter, now developing into a beautiful Christian character, is carrying a heavy burden in the home, selling fish in her father's stead and caring for the family. Together with the pastor of the Shinjo Church I once visited the home, held a brief service of worship with the family, and talked with them about their problems. I took a picture of the family group for the father's benefit. He is not allowed to keep it in his cell, but obtains it now and then from the prison office.

This will give you but a brief glimpse of our evangelistic work, but I must close with a promise to write soon again.

Faternally yours,
W. CARL NUGENT.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Deepening Our Spiritual Life Through a Study of the Word

Fiftieth Anniversary Message

THE history of religion bears evidence to the fact that throughout the ages the invisible tendrils of the human soul have been reaching out in yearning toward God. Pilate's poignant question, "What is truth?" has been reiterated endlessly and an answer has been sought by longing hearts in every age. Schiller has depicted this eternal thirst after truth in his poem "The Veiled Picture at Sais," in which the youth, desperate in his vital quest, flees to the seers of Egypt, and, contrary to all stern warning, tremblingly lifts the veil which shrouds the truth, but alas! does not live to relate what he beheld. Today so eminent a theologian as Dr. Karl Barth, in Germany, confesses that he has gone through all the philosophical and theological schools in his zealous search after truth. But he is quick to proclaim that it was as he watched the men of the Bible, "noting their sudden stopping, looking up, and tense attention" that suddenly there came to him that glimpse of the Eternal for which he had been searching.

We today may wonder vaguely why the restless yearning in our souls persists, why we do not hear God speak, why we fail to have adequate power for our task. We read the Bible—a chapter here and a chapter there, or perhaps a book at a time, but in our haphazard reading, fail to gain the rich religious experience which has come to others. How then shall we read the Bible that we may still this longing in our breasts and come into vital relationship with God? Dr. Fosdick has lucidly set forth four distinct methods of approach in his "Modern Use of the Bible."

The first is to be acquainted with its beauty spots, choice passages like certain

of the Psalms, Isaiah, parables of Jesus, Sermon on the Mount and portions of Paul's letters.

The second way is to know its individual books—who wrote them, under what circumstances, to whom and where? To read the books of the Bible, he asserts, without thus knowing their vivid settings, is like listening to one-half of a telephone conversation.

The third way to approach the Bible is to know its characters: the wistful broken-hearted Hosea, the herdsman Amos, the eloquent deeply religious Jeremiah, the shepherd lad and king David, the persecutor Saul who became the invincible Christ-adoring Paul and the supreme character Jesus Christ.

But a fourth method of approach is indispensable to a real understanding of the Bible. It is that method which traces through the whole scripture the development of its structural ideas, such as the hope of eternal life, the idea of God, of righteousness, sin, sacrifice or worship. Begin, for instance, with the idea of a God who comes down from above to confuse men's speech so as to prevent their building a tower to his home in the sky. Trace the development of this idea in its gradual ascent until "in the New Testament God revealed in Christ is the spiritual presence in whom we live and move and have our being, whose name is love, and whose temples are the human heart." To be able to trace such a development and to be able in any book or passage to locate oneself in reference to it—that is in very truth to know the Bible.

By such an intelligent and reverent approach to the Book of Books and by prayerful study, a more thorough knowledge of its content will be gained and the

spiritual pathway of our lives will become illumined.

Times change, customs become obsolete, but the abiding experiences of the Bible are ever the same, carrying with them a magnetic appeal and a vital meaning for the world of today.

As we, members of the Woman's Missionary Society and Girls' Missionary

Guild look toward our golden anniversary celebration, let us, in consecration ascend the mountain top of Biblical experience, let us stop, look up, and listen for God's voice, that we may catch a glimpse of eternity, and be filled anew with power for our missionary task.

(MRS. RICHARD) EDNA G. RETTIG.

A Service for Armistice Day

(See Page 19, Guild Program Book)

MILITARISM IN EDUCATION

SEEDS OF WAR

Topic: "Military drill on a large scale in a great country is a seed of war"

Hymn—"On Our Way Rejoicing" No. 361

The Lord's Prayer

Scripture verses

Leader: Psalm 51: 1-17

In Unison: Matthew 5: 21-26

Matthew 5: 38-48

(Here may follow the study program—*Militarism in Education—Questions, Answers and Discussion.*)

Prayer (after program)

"O God of nations and of men, we look to thee for light and strength. There is a darkness across the world and men are walking in a vast confusion. We do not know which way to take. We lack the wisdom adequate to our problems and our strength is not equal to our task. Help us, Lord, for we are weak and without thee we are miserable and undone. Storm clouds drift across the sky, but they cannot affright us if we are conscious of thy presence. Perils black and terrible loom before us, but if thou art with us we shall not fear. Lord increase our faith!

"Give the spirit of wisdom and understanding to all who sit in the seats of power. And may the courage and insight of our leaders never fail. Brace the hearts of all who are working to build a better world and forward to its coronation the cause of peace.

"Thou hast revealed thyself to us as the God of Love, and in the hands of Love this world of ours is forever safe. Since infinite Love is on the throne,

thou wilt at least teach all the nations how to love. Love never fails. Deliver us from despair and panic, and make us strong with a new faith in love. Comfort us with fresh visions of thy glory and fulfill our highest dreams.

"Through Jesus Christ our Lord. Amen."

Hymn—"Lead on, O King Eternal" No. 403

(Note: The questions might be used in connection with this program in three ways:)

1. A group of people at the front who have informed themselves on all of these questions and a quiz carried in the form of a school with teacher and pupils.
2. A group of informed people in a discussion around a table where all these questions are asked and answered.
3. They may be given out in the audience to people who have looked them up beforehand. The first two ways would be more informal and seem more spontaneous.

STUDY PROGRAM

1. For what do the initials R. O. T. C. and C. M. T. C. stand?
2. Has the War Department adequate educational facilities or personnel for the conduct of general education?
3. Are the R. O. T. C. and C. M. T. C. administered according to the intent of the National Defense Act?
4. Give a list of well known educators who wish the War Department removed from the field of education.

Reference:

"The Petition of College Presidents, Deans, Professors of Education and Other Educators to Take the War Department Out of the Field of Education."

5. State ways in which the War Department influences public opinion through the R. O. T. C. and C. M. T. C.
6. Define militarism.
7. To what extent has military education in civil schools increased in recent years? (Use map.)
8. May a college have more than one unit of military education? In what branches?
9. To which organization would you look for guidance in the estimate of character: The Federal Council of Churches or the R. O. T. C.? Give instances.
10. Are the states or the Federal Government responsible for the physical, mental and moral education of our youth?
11. Arguments used for and against compulsory military training.
12. Are the land-grant colleges under legal or moral obligation to maintain military training? On a compulsory basis?
13. What financial and other inducements are offered to the schools, colleges and individuals by the War Department?

Reference:

"Militarizing Our Youth."

Map showing War Department Courses in Schools and Colleges.

14. How is the training popularized? Name at least five ways.

Reference:

"Militarizing Our Youth."

Poster—"Military Training in the Schools is Building the Emotions That Help Keep War Alive!"

15. How would you compare in results: military training with modern physical education?
16. What have others done and what can you do as a group or as individuals to bring this matter before the public?
17. What responsibility have we as church women for the planting of seeds, not of war, but of friendship and understanding, in the hearts of our children and youth?

Reference:

Poster—"Substitute Modern Courses for Out-of-date Military Training in Civil Schools and Colleges."

REFERENCE MATERIAL

All of the above references, with the exception of "Militarizing Our Youth," which is 10 cents, may be secured free from the Committee on Militarism in Education, 387 Bible House, Astor Place, New York, N. Y. A packet of material on militarism in education including the references above may be secured from the following addresses. If you desire to keep this packet, send \$1.00. If you return it promptly, it may be had for postage.

Council of Women for Home Missions
105 East 22nd Street, New York

Federation of Woman's Boards of Foreign Missions of N. A.
419 Fourth Avenue, New York

Congratulations and Apologies

Through an error which all of us, and especially the one who made it, regret very much, the name of the Guild girl who earned first honors in the Reading Course did not find its way up to the General Synodical Secretary of Literature. We take great pleasure in announc-

ing that Helen Lechrone, of Trinity Church, Waynesboro, Pa., reported 101½ units. Therefore, she rightly takes first place. Vinnie George is a very close second with 101 units. Helen is one of our younger readers, being 14 years of age. Vinnie, as was formerly announced, is a member of Eighth Church, Cleveland.



THE FIFTH ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF NEW YORK CLASSIS, HELD AT OTTILIE ORPHANS' HOME, JAMAICA, NEW YORK

Life Members and Members in Memoriam

Life Members

Eastern Synod

Goshenhoppen Classis—Mrs. Samuel H. Maurer, 420 E. Philadelphia Avenue, Boyertown, Pa.

Pittsburgh Synod

Clarion Classis—Mrs. W. F. Weber, 414 Knarr St., DuBois, Pa.

Member in Memoriam

Potomac Synod

Juniata Classis—Miss Amelia K. Neff, Alexandria, Pa.

A Word to Guild Secretaries of Christian Citizenship

"Teaching the Sunday School lesson about Gideon, I felt more than ever the need in the world today of people with the courage of Gideon, people with the courage to be different. A member of the class said during the discussion, that women smoked and drank because they were afraid of being laughed at if they didn't do it.

"How I wish you young people would inaugurate a new slogan. 'Dare to be Different'—the D.t.b.D.'s sounds intriguing, doesn't it? It seems to me that the young women of Guild age must be the nucleus of a new order of womanhood, otherwise the nation must go the way of many others in history."

Quiz

1. What is the challenge of the D.t.b.D.'s?
2. Is there a difference between the Bible Woman and the Woman Evangelist?
3. Why are congratulations in order for Helen LeCrone?
4. Name four methods by means of which we may better know and understand the Bible.

Anniversary Pencils

Surely you will want some of these. They are strong and serviceable as well as a delight to the eye and the hand. Two of the six sides are neatly stamped in gold letters—"Woman's Missionary Society, Reformed Church in U. S." and "50th Anniversary Year, June 1937—June 1938." See *Literature Chat* for price.

The Deepening of Our Spiritual Life Through the Study of the Word

Fiftieth Anniversary Message

"**T**HY word is a lamp unto our feet, a light unto our pathway." Jesus used the Old Testament as the source of His own spiritual life. He used the Old Testament for the growth of His own soul. How much more then do His children need this inspiration?

We do not question Why? It is God's Word; it is His gift to us. We have been commanded to study the scriptures. It cannot be the Book of Life to us if we do not read it. We must know it if we expect it to be a power in our lives.

Study it, as a guide book to the right way of living. Study it as the Way to find God. Study it as a source of comfort and inspiration. To know the Bible in its historical setting, its literary merits, or for its biography is not enough. The value of the Bible lies in its portrayal of the life of Christ as it gives us the spiritual interpretations of the Gospel truths and messages. One thing is certain that if we do not read and study the Word for these vital truths, it will have very little meaning to us. It is with such a purpose in view that we are given the Biblical studies in our Reading Course.

What then should be the attitude of our missionary women in knowing the worth of these studies? Such an acquisition of Biblical knowledge will enter into the very life of our personality and work. We sing, "Launch Out Into the Deep." How can we do this if we do not have something to which to anchor? Do we expect to always remain in shallow

waters? It is in the deep waters that the fisherman fills the net. Faith in the promises enables us to go out in deeper waters. To do this we must drink deeply of the water the Master has given us. The study of the Word reveals the deep places, ourselves, and how God has revealed His spiritual deliverance and help. John R. Mott says "To do God's work we must have God's power. To have God's power we must know God's will. To know God's will we must study God's word."

The women of the church have been witness bearers; they have dug wells from which others may drink, have built roads upon which others may travel, homes in which others may live. Jesus said, "But the water that I shall give shall become in him a well of living water springing up unto eternal life." It is this living water we are seeking. The deepening of our spiritual life will be found in the study of the Word. Again we read, "I, if I be lifted up, will draw all humanity unto me." We believe this to mean "Hold me aloft so that all people will see me."

"Open the windows of your wondering heart

To God's supreme creation; make it yours.

And give to other hearts your ample store;

For when the whole of you is but a part
Of joyous beauty such e'er endures,
Only by living can you gain the more."

ANNA L. MILLER.

Bible Woman! Woman Evangelist!

"**S**HE can read! She knows the Bible and can tell us stories from the Good Book and explain its sayings! She isn't wealthy—but lives simply as we do—and so she can understand our problems and our needs. She is a friend. When trouble or hardship comes to anyone, she wants to help." In terms like these a Chinese woman might describe a Bible Woman. Although the Bible Woman of old may have had little education and

training, her work has been invaluable. In remote districts, like many of the places in the province of Hunan where the Reformed Church attempts to preach the Gospel, women do not congregate in assemblies, nor walk on the streets, especially if there be soldiers about—and since there almost always are soldiers—they seldom leave their homes. But the Bible Woman is a brave spirit, frequently an older woman who dares to venture forth.

She visits the women in their homes, tells them the stories of Jesus, and teaches them a few characters, so that they, too, can learn to read. Through her ministry alone many have heard about and believed and accepted the Christ.

In the book "A Cloud of Witnesses," Singmaster, we read the tribute which one missionary pays to the Bible Woman. "They remind me of good mothers of large families. They must be in many places in a short space of time; they must be ready to listen to the woes of the poor, the sick, and those who lack understanding; they must be constantly on the lookout to encourage the weak, to stir up those who are slow of heart. Above all, they must ever study to be blameless in personal life and character. Our church work would indeed be poor without them."

But times and conditions have changed in China! There are new duties expected of a Bible Woman. No longer does she minister only to women whose farthest horizons are the four walls of their own

homes. A new generation demanding freedom, has arisen. Many of these young people are educated. They are intensely patriotic and eager to serve their country. They need guidance—the guidance which a trained Christian leader can give. Therefore, there has risen, too, a new type of Christian woman worker, the Woman Evangelist, who preaches and teaches and ministers unto those in need as did the Bible Woman of days gone by, who also has been trained so that she can teach the Way of Love to the youth of China and guide them in facing the tremendous problems that confront the Chinese people today.

Bible Woman! Woman Evangelist! Wherein lies the difference? Just in training; not one whit in the spirit of devotion, sacrifice and love with which they minister to their communities.

ANNETTA H. WINTER.

Remember this when you read Chapter XI of "Eastern Women Today and Tomorrow."

A Farewell Note

THERE are so many of the Missionary women and so many of the Guild girls to whom I'd like to say a personal farewell. Since that is out of the question, I'm doing it via THE OUTLOOK OF MISSIONS.

What a full, happy furlough year I've had. And how it did re-encourage me to meet and know you all, who are refusing to be "depressed" in the midst of Depression! What a glorious faith it is and

how immeasurably charged with possibility it is when a courageous people join hearts and sing "Launch Out Into the Deep"! I'm so glad I heard American Christian women sing it. It's like the full, buoyant sound of a great life urge. I'll keep remembering it when Shenchow days are long and slow, or packed, uncertain, and hard as the days may be.

Farewell and God be with you all.

GRACE WALBORN SNYDER.

Stop! Look! Heed!

WHEN the monthly remittance from the Woman's Missionary Society of Pittsburgh Synod was received the middle of July, there was written after both W. M. S. Budget and G. M. G. Budget the words "Paid in full to date."* No other synodical society can write those five words after Budget. Each one *could* if every local society treasurer would pay her society's budget either monthly or quarterly in advance. That would make it possible for classical and synodical treasurers to forward money

promptly. Then deaconesses and missionaries could be paid monthly and school bills could be paid when they fall due. Wouldn't that make everybody happy?

*Since then the Treasurer has forwarded additional budget money so that now Pittsburgh Synodical Society is not only paid in full to date but one month in advance.

Imagine the joy of

THE GENERAL SYNODICAL
TREASURER.

Literature Chat

CARRIE M. KERSCHNER

"SCHOOL days, school days, Readin' and writin' and 'rithmetic"! Yes, school days are here once again. Mothers and fathers began weeks ago to get their children ready for the important day; vaccinations were performed, inoculations given, teeth fixed, sturdy and broad shoes carefully fitted, "companions" (with pencils, pens and erasers), tablets and brief cases, thoughtfully selected—all that the boys and girls might be well-equipped for their winter work.

A story, well told, never points out the moral, but perhaps our readers would like to know that at the Depositories there is sufficient equipment of almost every kind and description to help you over any difficult roads you may travel in a year's missionary journey. Difficult? Yes! Who wants easy things to do?

"Readin'"! It is sufficient to remind local presidents that each one of the Departmental Secretaries received a "Plan of Work" for the year, which (educationally for us) begins with September and ends in August. These "Plans of Work" are to be shared with the "Little Sister Secretary" in the Girls' Guild. Presidents, please see to it that your Secretaries get a chance to discuss "Plans of Work" at a Cabinet meeting, called as soon as possible.

"Readin'"!—not the leaflet material in the Packet. Read first time and again, and then told! "Readin'"!—those marvelous books on the Reading Course list both those of last year and those on this year's list; THE OUTLOOK OF MISSIONS—it never was better; the Church papers! Why not write to the Editors of the Church Papers and ask if there is a commission your society may earn by procuring subscriptions? 3½ units earned by reading the Church papers—this half unit will help use up that extra half unit (of which some have written) you have left over from last year. And how much better informed you will be on the work of your denomination and that of other

communions if you read the Church papers and magazines!

"Writin'"! You will want to use your pens to send for the necessary equipment for the year's journey. The Depository addresses are: Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, and 2969 W. 25th Street, Cleveland, Ohio.

All the Packets have been ready for some weeks. There are a few changes in price—the Guild Packet (and how thrilled the girls are at the new Program Book—everything under one cover!) sells for 40c; the *Thank Offering Packet* has been reduced to 25c because it will contain several items which have been mimeographed instead of printed. Be sure to examine carefully the leaflet "Thank Offering Material" and its "1933 Supplement." They list and quote prices on all the material available for this department. The *Thank Offering Packet* contains two new dramatizations—"The Light," quite unusual, and "What Shall We Do?" a play on China; a new type of *Thank Offering Service*; a sheet of Poems, a *Thanksgiving Prayer* which may be used as a Litany, and—but you must see it to appreciate its value—all for 25c. The *Mission Band Packet*: what a joy to be a leader of boys and girls these days! We know an expressive word, often used to describe a quantity of anything, but in a dignified magazine it would be out of place. Therefore, we use the ordinary term for describing the contents of the Band Packet, "the most helpful we've ever had." Listen while we recount—one program each on China, Japan and the American Indian—the gift objects of the Band members, with three pictures and a story on Japan by Mrs. Schroer; two pictures and a story on China by Mrs. Yaukey; and two pictures and a story on the American Indians by Miss Vollenweider, of our Winnebago School; one set of three transparencies—a handwork activity for each program (separately these sell two sets for 5c, 1 dozen sets for 25c); the *World Children for Jesus Hand Work Cards*; eight Programs on the *Book of an African Baby* (the books sell for 40c); and, and, and! Use your pen again to write for the Packet and appreciate its value, 50c.

Many, many Societies have ordered the Woman's Missionary Society Packet. But, what are those organizations doing that haven't yet written? Why not READ this Chat regularly and begin your Fall work on time? The Packet sells for 75c.

What "writin'" will be done with those 50th Anniversary Pencils! Aren't they the grandest you ever saw? An order for five or six dozen at a time is not uncommon, these days. Of course—Guilds and Bands can also sell them. A profit of 15c a dozen is worth while. I can assure you (it is a profit for your society, understand). Price, 45c per dozen, to sell at 5c each.

Some one in your Church will have a splendid opportunity to use pen and ink to draw an enlarged copy of the Budget Graph. That was an arithmetical problem well worked out. See what kind of "arithmetical" you can use as you explain and make clear this Budget problem. Twice your membership will be a goodly number to get out to the Pioneer Meeting you will hold in November. The affair could actually be made into quite a congregational meeting as most folk are interested in the "good old days," those that are actually "good."

Getting ready for monthly meetings and "figgerin'" how to bring out the "crowd" is no easy task unless you use the means provided for this very purpose. Program Topics, without which some societies say "they cannot keep house," are an excellent help, priced 2c each, 20c per dozen, \$1.00 a hundred; some one also has been busy with pencil, pen and brush to provide us with suitable patterns for invitations for twelve months. Have you ever tried to do that—work out a novel invitation for twelve consecutive meetings? Well it is almost impossible unless one is an artist. These lovely Invitation Patterns sell for 35c a package. You will be delighted with them. Use your pen!!!

"The Urn of Destiny" for use in the October program is priced at 5c per copy, five copies for 20c. How many voters will be counted at the Polls in October because of the efforts of the women and girls in the Church?

This issue of THE OUTLOOK OF MISSIONS contains two articles on the 50th Anniversary that are to be used by the "Contact" woman at any meeting during the Fall. Who is your "Contact" woman?

About every order brings with it a request for the Home Missions Study book for the Fall, "The Christian Mission in America," 60c. That augurs well for many extra study classes. Guilds will begin the use of "Builders of a New World" with the November program. A Course for Young People based on this book sells for 10c, the book for 60c. The General Synodical Guild Secretary wants every Guild member to read "Today's Youth and Tomorrow's World," also 60c. Leaders of boys and girls are using "Young America Makes Friends" (Junior) 75c or "Child Neighbors in America" (Primary) 75c. The Picture Map of the United States 50c, Friendship Paper Dolls—United States 25c, and American Neighbors Picture Sheet 25c, and Picture Stories, either "Little Neighbors," "Playing Together" or "Young Americans" should be used as supplemental material.

In these days one is glad to hear of bargains! The Depositories are happy to quote new prices on two books—"A Fortune to Share" reduced from \$1.50 to \$1.00. "The Border" is now in a reprint edition which means that a \$2.50 book is available at 75c. Societies are ordering the material suggested for the Deepening of the Spiritual Life. The pamphlet "A Year with the Bible" is 3c each; "Fellowship Prayers," a book of suggested prayers in a most convenient size is 50c; "Through the Bible Day by Day" a beautifully bound, soft leather edition is \$1.25; "The Book of Daily Devotion," a large book of meditations, poems and prayers for daily use in the home, beautifully bound in purple suede, \$1.50; "God's Message" and "God's Minute" are two well-known and widely used books. Either may be purchased for 60c; "Light My Candle" and "Glimpses Through Life's Windows" are each priced at \$1.00.

And now our lesson is done. Have any of your problems been solved? If so, the answer will surely be correct.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

A Suggestion for the Program Chairman

AS the book "Builders of a New World," by Robert Bartlett is being studied, and the chapters reviewed, some very interesting discussions may be conducted. For a successful discussion it is necessary to have a guide. The program chairman or leader for the meetings will find "A Course for Young People — Based on Builders of a New World" a most helpful guide for discussion and research. This Course may be purchased from either Literature Depository for 10 cents. As this Course can very well be correlated with the material in the packet we advise every program chairman to order one immediately.

A Suggestion for the Membership Secretary

It is the duty of the membership chairman not only to get new members but to retain all the "old" ones. One way is to have a job for each member. There is no reason for unemployment in the Girls' Missionary Guild. When a girl joins the Guild, give her a slip of paper on which is written—

What is your hobby?

Check the things that you would like to do best—

Sing
Lead the worship service
Tell stories
Lead a discussion
Make posters
Make invitations

If you were to serve on a committee which would you prefer?

Membership
Program
Social
Name any other standing committees

The executive committee may then use this checked list as a guide in making appointments and giving jobs.

One New Guild

Pittsburgh Synod—

St. Paul, Wilhelm Charge, Meyersdale, Pa. Organized by Mrs. C. L. Bash with 16 charter members. President, Miss Frances Maust, Meyersdale, Pa.

Mission Band

A Chinese Dinner

HAVE you ever eaten a whole meal with chop sticks? A group of Mission Band children wanted to, so they planned a Chinese dinner.

In order to build up in the minds and hearts of the children an appreciation and understanding of Chinese life, we based a unit of study upon their home life. Some of the children found interesting articles and pictures on this subject in newspapers and magazines and shared them with the rest of the group by adding them to a "travel book" that they were making. Others helped in the making of panel posters from the set of Chinese Panel

Posters. One Poster pictures children eating with chop sticks. Each one of the Mission Band children learned to eat with them, too. They decided that it takes skill to use them as the Chinese do and they wanted to eat real food with them to see if they really could use them. As a climax to the study of our Chinese friends we planned a Chinese dinner.

The children arranged and set the tables, helped serve and some washed the dishes. Each child was provided with a pair of chop sticks. They found that it was more difficult to manipulate them than they had anticipated, but all of them

ate some of their rice and chop suey Chinese fashion, a few ate the entire meal with the chop sticks.

During the meal the conversation centered around the things we had learned about our "far away friends." This gave the leaders a splendid opportunity to check up on the effect the study of China had had on the children's attitude toward and knowledge of these people who live in God's world.

After dinner we sat down together and listened to a story which emphasized the need we have for the things the Chinese people have and then talked about the things we could share with each other. Growing out of the conversation the suggestion was made by one of the children that we share the four Chinese Panel Posters that we had made. The children decided that the Kindergarten Department of their church school would enjoy the one showing a toy man in a street of China, making toys. The picture of chil-

dren eating from their bowls with chop sticks was selected for the Primary Department. They felt sure that the children at Fairview Park Hospital would like the one of bright lanterns of many shapes and colors. The other one, which pictured the rice fields, was chosen for the Indian children at Neillville, Wisconsin. Four children were selected to deliver the gifts. The one for the Indians was wrapped and sent with a note by mail.

Throughout this study we felt that there was a growing consciousness of all people working together in God's world; that we need each other; and that God is the Father of all.

CATHERINE ALBEN,
Cleveland, Ohio.

One New Mission Band

Potomac Synod—

Brown Memorial, McGaheysville, Va.
Organized by Mrs. Chas. Burner with
35 charter members.

Board of Foreign Missions

Comparative Statement for the Month of July

Synods	1932			1933			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$4,474.39	\$711.54	\$5,185.93	\$4,159.89	\$1,047.07	\$5,206.96	\$21.03	.....
Ohio	1,401.25	46.60	1,447.85	821.22	376.04	1,197.26	.....	\$250.59
Northwest	317.75	17.50	335.25	434.29	25.00	459.29	124.04	.....
Pittsburgh	1,070.62	26.15	1,096.77	549.77	5.00	554.77	.....	542.00
Potomac	2,610.88	70.60	2,681.48	1,911.35	45.61	1,956.96	.....	724.52
Mid-West	406.00	30.00	436.00	509.96	.....	509.96	73.96	.....
W. M. S. G. S. ....	.....	2,340.82	2,340.82	.....	2,782.14	2,782.14	441.32	.....
Miscellaneous .....	.....	5,310.00	5,310.00	.....	10.00	10.00	.....	5,300.00
Annuity Bonds ....	.....	1,000.00	1,000.00	.....	530.00	530.00	.....	470.00
Bequests .....	.....	180.00	180.00	.....	878.35	878.35	698.35	.....
Totals	\$10,280.89	\$9,733.21	\$20,014.10	\$8,386.48	\$5,699.21	\$14,085.69	\$1,358.70	\$7,287.11
							Net Decrease.....	\$5,928.41

"Please notify me when subscription to THE OUTLOOK OF MISSIONS expires so that I don't miss any copies."

MRS. ANNA DICKROEGER, Irwin, Pa.

Our Foreign Missionary Force

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

JAPAN MISSION

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Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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